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A GUIDE BOOK OF
RAMESWARAM - DHANUSHKODI

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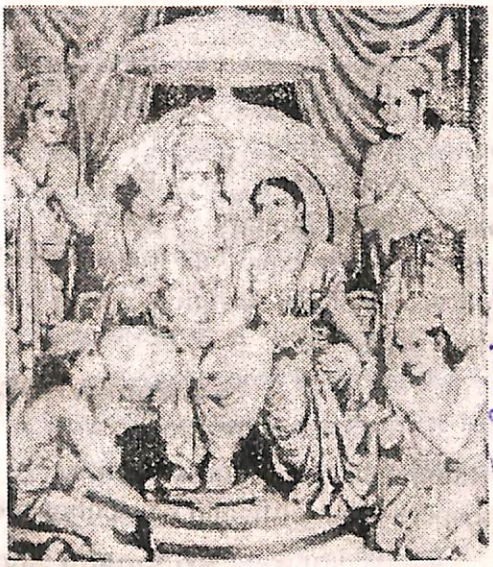
RAMESWARAM - DHANUSHKODI



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PILGRIMS'S GUIDE BOOK

(With Temple Colour Photos)

Arulmigu Ramanathaswami Temple

Rameswaram

2000

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"I am very much pleased to express the truth that the Archakas and the Supervisors of this temple are very sincere and faithful in their divine duty"

- Swami Vivekananda

'Let Lord Ramanatha grant you all peace, joy, success, strength, prosperity, long life and heavenly abode."

- Sri Swami Sivananda

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CONTENTS

33-1

1.	Forword	5
2.	Introduction	7
3.	My Prayer	8
4.	Speech of Swami Vivekananda fixed at Koda Gopuravasal, Rameswaram	9
5.	Pilgrim's Views	11
6.	To be seen in the Island	16
7.	Rameswaram and Dhanushkodi	19
8.	Ramanathar Temple	21
9.	History of the Temple	23
10.	Worship	27
11.	Abhishekams	30
12.	List of Theerthams in the temple premises	31
13.	List of Theerthams outside the temple	34
14.	The Glory of the Jata Theertham	39
15.	Sri Sethu	41
16.	Shri Ramanathaswami Shrine	42
17.	Shri Viswanatha Shrine	42
18.	Shri Visalakshi Shrine	42
19.	Shri Parvathavardhini Shrine	42
20.	Shri Utsava Idols	43
21.	Shri Sayanagriha	43
22.	Shri Perumal Shrine	43
23.	Shri Santhanaganapathi Shrine	43
24.	Shri Sukravara Mandapam	43
25.	Shri Mahaganapathi Shrine	44
26.	Shri Subrahmanya Shrine	44

Koviloor Digital Library

27. Shri Sethumadhava Shrine 44
28. Shri Ramalinga Pratishta 45
29. Shri Nataraja Shrine 45
30. Shri Anjaneya Shrine 46
31. Shri Sethupathi Mandapam 46
32. Anuppu Mandapam 46
33. Shri Mahalakshmi Shrine 46
34. Kalyana Mandapam 47
35. Nandi Mandapam 47
36. Shri Gandhamadana Parvatham 47
37. Shri Kothandaramar Temple 47
38. Jada Theertham 48
39. Shri Vinayagar Temple Dhanushkodi 53
40. Rest Houses 53
41. Festivals 54
42. Management 54
43. Income 55
44. Fees of Abhishekam 55
45. Archanas etc. 57
46. Other Poojas Tickets (Month, Paksha, Weekly) 58
47. Utsavams 58
48. Festivals 61
49. Rent Rates for the Temple Rest-Houses 64
50. Other Rest-houses 67
51. Religious and Literary works in which reference has been made to Rameswaram and Sethu 69
52. General Information 70

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FORWARD

33-1

The "Bakthi Margha" is one of the tenets of "HINDUISM" for attaining "MUKTHI" in every once's life. For such attainment, going on pilgrimage to the Sacred Shrines and Dharshan of Lord is one of the ways to get the Blessings of God in order to live on earth in peace and reach heaven.

As far as Hindus are concerned, pilgrimage is an essential part of their life for worshipping God by undertaking "STHALA YATHRA". The holy rivers in the world irrigate the fields, and also discipline the life of the people to receive the heavenly and earthly joys. The roaring deep seas and their firmaments have been considered to be holy and they are still worshipped. The Ganges of BANARAS and the Sethu of Rameswaram are such places that they are holy in all respects. Pilgrimage started from Kashi (Banaras) has to be completed in the Agni Theertham of Rameswaram.

This holy perennial pilgrim centre serves the purpose of promoting National Integration by attracting a vast confluence of people from Kashmir to Kanyakumari and from Bengal to Bombay and also from abroad. The antiquity, the familiarity and the popularity of this temple are equivalent to "Ramayana".

We can well understand the ancient history of Rameswaram from the Vedic, Epic Smirithis like Tulasidass Ramayana, Kamba Ramayana etc., which have in many places mentioned features of Rameswaram. The temple is sung in praise by Thiru Gnanasambandar, Thirunavukkarasar, Arunagirinadhar and Thayumanavar, the four great Tamil Saints.

Kambar has sung the praise of "Sethupandham" in his great Epic Ramayana. It is believed that Sri Rama constructed a bridge with 100 yosanai length and 10 yosanai breadth to cross the sea at Thiruppullani which is still called Adhi Sethukkarai. It has also been mentioned in the "Kalingathu Parani", literary book about the contruction of a bridge by Sri Rama at Rameswaram.

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Hence it has become very essential to bring out a good book on Rameswaram. "Sthala Purana" with a view to enabling the Pilgrims to know more about the features of Rameswaram which has been sung by almost all literatures. It gives me a great pleasure when I understand that Sri Ramanathaswamy Devasthanam has published a book on Rameswaram which speaks about important features and historical truths of the temple. I hope this book will be of great help to the pilgrims.

The first part of this book contains the speech delivered by Swami Vivekanandar in 1887 when he worshipped the Lord Ramanatha in this Temple. After that speech, there are the precious views of many intellectuals of the world who visited this holy shrine.

The second part of this book contains the history of Dhanushkodi and Ramalinga Pradhishtai. Then the 22 holy Theerthams inside the temple and the 31 holy Theerthams outside the temple have been elaborately described. There are also details about the Poojas, Abishegams etc. in this temple, and accommodation facilities available for the convenient stay of the pilgrims.

As all the important places in Rameswaram are well described in this book, the pilgrims can spend their trip to Rameswaram with the help of this book even without the help of the pilgrim guides.

This book also contains the colour pictures of Lord Ramanatha and Parvathavardhini Ambal etc.,

It is very cheap to get this book for the cost of Rs. 12 -

I extend my hearty congratulations to the Temple authorities for their efforts in bringing out this valuable book in English and I wish them all success.

Special Commissioner & Commissioner,
H.R.&C.E. Admn., Department,
Madras-34.

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INTRODUCTION

Rameswaram, a well known pilgrim centre is not only connected with the history of the great epic Ramayana but also remains as a symbol of National Integration. Among the four important pilgrim centres in our country - three are situated in the North and the other one situated in the South is Rameswaram. It is the only Sivasthala. Just like, among the twelve Jothirlingas in India, eleven of them are situated in the North and the only one in the South is our Rameswaram. Beyond this Rameswaram is famous for "Moorthy, Theertha and Sthala".

Thirunavukkarasar and Gnanasambandar wrote so many verses regarding the religious pride of this holy place.

This temple was under a shed until 12th century and was maintained by a saint. In course of time this Temple was renovated by so many persons. The efforts made by our ancestors when there was no means of Transport tell us the piety of our ancestors.

The structure of this Temple and the famous corridors are well known for Indian Architecture. The Third corridor is having 1212 pillars and 2250 feet of circumference. It is the longest corridor in the world. It is no praise to say that it is a milestone of Indian Architecture. To Guide the pilgrims, a hand book which should tell the greatness of this religious spot, and how to worship the God, and the structure of the 22 Theerthas is a must.

On behalf of the Temple Administration we proudly present this hand book named as "Sthala Varalaru" to Lord Ramanathaswamy's lotus feet. It gives a clear guidence of Devasthana boarding and lodging, details of Abishekam and methods of worship to the pilgrims.

G. PACKIRISAMY B.Sc. B.L.
Joint Commissioner / Executive Officer,
Arulmigu Ramanathaswamy Temple,
Rameswaram.

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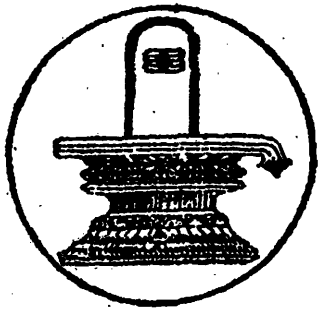
MY PRAYER

While rising I'd say Rama Rama!
While Getting up and praying I'd say Rama Rama
As I pray and weep with joy I'd say Rama Rama
And when my body falls on the ground,
I would utter the words Rama Rama
Oh God! kindly bestow Your blessings without delay.
While I am beaten I would say Rama Rama
Even when a serpent bites I would say Rama Rama
When death catches hold of me I would repeat Rama
Even when entangled in fire and my skull breaks,
I'd say Rama Rama!
Oh Rama! kindly appear before me!
(The word 'Rama' is the only Taraka Mantra.)

- Guha Sri Resapathi.



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Swami Vivekananda's Address at the Rameswaram Temple on Real Worship

This Speech has been inscribed on stone slabs and fixed at the 'Koda Gopuravasal' where this speech was delivered, as a memorial - opened by Dr.S.Radhakrishnan, President of the Indian Republic on 28-9-1963.

"It is in love that religion exists, in the pure and sincere love in the heart and not in ceremony. Unless a man is pure in body and mind, his coming into a temple and worshipping Shiva is useless. The prayers of those that are pure in mind and body will be answered by Shiva, and those that are impure, and yet try to teach religion to others, will fail in the end. Eternal worship is only a symbol of internal worship; but internal worship and purity are the real things. Without them, external worship would be of no avail. Therefore you must all try to remember this".

"If a man goes with an impure mind into a temple he adds to the sins that he had already and goes home a worse man than when he left it. Tirtha (place of pilgrimage is a place which is full of holy things and holy men. If sin is committed in any ordinary place, it can easily be removed; but sin committed in a Tirtha cannot be removed. This is the gist of all worship to be pure and to do good to others.

He who sees Shiva in the poor, in the weak and in the deceased, really worships Shiva; and if he sees Shiva only in the image his worship is only preliminary. He who has served and helped one poor man seeing Shiva in him, without thinking of his caste or creed or race of anything with him, Shiva is more pleased with him than with the man who sees Him only in temples".

"He who wants to serve Shiva must serve his children must serve all creatures in this world first. It is said in the Shastras that those who serve the servants of God are His greatest servants. So you will bear this in mind.

"Let me tell you again, that you must be pure and help anyone who comes to you as much as lies in your power. And this is good Karma. By the power of this, the heart becomes pure (Chitta-Suddhi) and then Shiva who is residing in everyone, will become manifest. He is always in the heart of everyone. Unselfishness is the test of religion. He who has more of this unselfishness if more spiritual and nearer to Shiva than anybody else, whether he knows it or not. And if a man is selfish, even though he has visited all the temples, seen all the places of pilgrimage and painted himself like a leopard, he is still further off from Shiva".

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Pilgrims' View

Introduction

(a) "The institution of pilgrimage is undeniably a most powerful instrument for developing the geographical sense in the people which enables them to think and feel that India is not a mere ceteric geographical fragments, but a single though immense organism, fitted with the tide of one strong pulsating life from end to end. The visit to holy places as an imperative religious duty has made wide travelling a national habit in India in all ages of life, with young and old alike. It was this supremely Indian institution in fact which served in the past, in place of the modern railway and facilities for travel, to promote popular movements from place to place and intercommunication between parts producing a perception of the whole. It allowed no parochial provincial sense to grow up".

-Dadha Kumud Mookerji

(b) "The basis of national unity in India is Hindu religion. Hindu nationality embraces all the Hindus of India irrespective of their locality or language".

-Naba Gopal Mithra

Extracts of Observations about the Temple

This is one of the temples which link Indian with a remote past by a living chain and it is very satisfactory that the temple without losing its time honoured sanctity benefits by the methods of modern organisation.

-S.V. Ramamoorthy, I.C.S.

To those who have travelled so far to see India, Rameswaram will remain an impressive picture of the religious life of the Hindus. It should be included in every comprehensive tour of India.

-Mrs.Wm.H. Moore of New York.

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We naturally expected to be interested in seeing a temple with such age-long historical associations, but our interest in reality far exceeded our expectations.

-C.E.James,I.C.S.

.....a very wonderful experience marvellous temple architecturally it appealed to me more than any other HIndu temple in the beauty of the Corridors".

-William Heathcote

The view from the terrace across the whole compound to the great Gopuram is one of the finest views I have seen at any temple.

-Franklein Edgerton (U.S.A.)

The Sarva Theertham and Kodi Theertham have an electric effect on the system after a bath.

-xx A Surgeon

It is a magnificent temple - a wonderful specimen of Hindu architecture.

-Tej Bahadur Sapru

There is an all pervading peace inside its portals. The cloistered granite corridors are a feast to the eyes. "For peace and restful worship, come to Rameswaram" seems to be the call of this famour shrine.

-M.K.Vellodi

I was impressed as much by the magnificent as by the inspiring traditions.

-S.Radhakrishnan

Its solemnity, its grandour has very few equals in India... Every Indian should look kindly to it and have a charitable view of its efforts. It is one of the greatest national assets of the Hindu race.

-Lakshmikanta

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This grand temple is a great national asset of us the HIndus.

-Bodhram Dube

The Temple is one of the most magnificent buildings of worship and its architecture is very fine and grand.

-Yakub Hassan

The temple is the visible symbol of the unity of India and the power and prosperity and adventurousness of the Indian spirit.

-K.S.Ramaswami Sastri

By getting this temple accepted in North India as a specially holy one, our ancients showed their great wisdom and forget a practical link towards the realisation of the cultural and religious unity of this vast country. The Kashmiri Brahmin rubs shoulders with the Jaffna Tamil in its grand prakarams. The Temple is one of the grandest in South India.

-V.V.Subramanian

I have nothing but praise for the efficient and satisfactory management on the temple.

-Shyam Prasad Mookerjee

There can be no doubt that this shrine will continue to be worshipped even when he next avatar of the Lord comes.

-L.S.Parthasarathi

One has to come and see to believe this great temple. The structure is really superb.

-Swaran Singh

The sacred temple is one of the institutions which cement the people of the country regardless of their place residence or their religion or creed.

-Bheemsen Sachar

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This great shrine is one of the holiest in the whole of India and for us in the north it is a great spiritual magnet which draws us irresistibly to the south. A unique thrill is experienced here when one remembers that Lord Rama Himself installed the Lingam and performed Pooja at this very spot.

-Karan Singh

Rameswaram is the hope of millions through centuries and will remain so.

-A.P. Pattani

The locality, the temple and all the traditional association going therewith are a source of inspiration and I should think it a national asset which we must preserve in spirit as we aspire to rise high as an ancient and great nation with a philosophy of life and culture of our own.

-G.V. Mavlankar

The vastness of structure and the grandness of the conception of the temple make us look so small before our ancestors.

-L. Mishra

The ancient historic temple with its majestic architecture any dynamic atmosphere is a guardian of our vedic and agamic traditions.

-Suddhananda Bharati

I feel happy to have been able to visit this great centre of pilgrimage with which is associated memorable historical events of Bharat and which reminds us of our glorious Lord Rama. Hundreds and thousands have visited Rameswaram Temple and will continue to do so in the future in order to get real inspiration.

-Lal Bahadul Shastri

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Such temples are the symbol of unity, spiritual social and even temporal of our great land. When people from all parts of the country congreagate here, they exchange mutual information and feel that they are one and indivisible. However much the modern sophisticated minds try to divide, these ancient modes of cultivating spiritual unity of Bharat will and must persist. We of the modern India should be proud of our ancestors' wisdom and foresight. Such places of pilgrimage destroy the artificial barriers created by selfish interests.

-Khandubhai Desai

It provides another important link for the cultural unity of India.

-Balwantrai Mehta

Just struck dumb at the magnificence of the structure and the mighty imagination of the ancients.

-Sreeprakasa

Rameswaram possesses a sancitity for the people of North India which no other Tirtham Possesses.

-Sri Krishna Sinha

A spot, hallowed by the Ramayana epic combines in itself the beautiful and blissful so that all true pilgrims who visit this place will be forced to associate that which is holy with than which is divine. May this spot flourish and prosper.

-Jayachamaraja Wadiyar

Every time I come here I feel so calm and purified that I go back with a desire to come back again.

-B.C.Ganguli

This temple emits enormous rays of spiritual blessings. May it last for ever for the benefit of the entire human beings.

-Dalai Lama

Pilgrims who are in distress and unhappiness when they visit the temple get solace and spiritual elevation.

-Swami Kesavaiahji

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To be seen in the Island

A. In the Temple

Arulmigu	Vigneswara
Arulmigu	Ramanathaswamy
Arulmigu	Parvathavardhini
Arulmigu	Viswanatha
Arulmigu	Visalakshi
Arulmigu	Sethumadhavar
Arulmigu	Jyotirlingam
Arulmigu	Sahasralingam
Arulmigu	Vajreswarar
Arulmigu	Nataraja (at three places)
Arulmigu	Pallikonda Perumal
Arulmigu	Anjaneyar
Arulmigu	Nayanmars (63)
Arulmigu	Siva Durga
Arulmigu	Mahalakshmi and other Deities

Third Corridor

Second corridor-Renovation Work
Ramalinga Pratishthai
Tirthams

B. Out Side

Agni Tirtham & Sankara Mutt
Lakshmana Tirtham
Rama Tirtham
Gandhamadana Parvatam
Sri Kodandaramar Temple
Sri Nambunayagi Amman Temple
Sri Badrakaliamman Temple
Sri Kattuppillaiyar Temple
Bamban Railway Bridge
Pamban Road Bridge

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PALLAKKU UTHSAVAM ढोलि उत्सव

SWAMY AND AMMAN
N RISHABHA VAHANAM रिशब वाहन में स्वामी और माता

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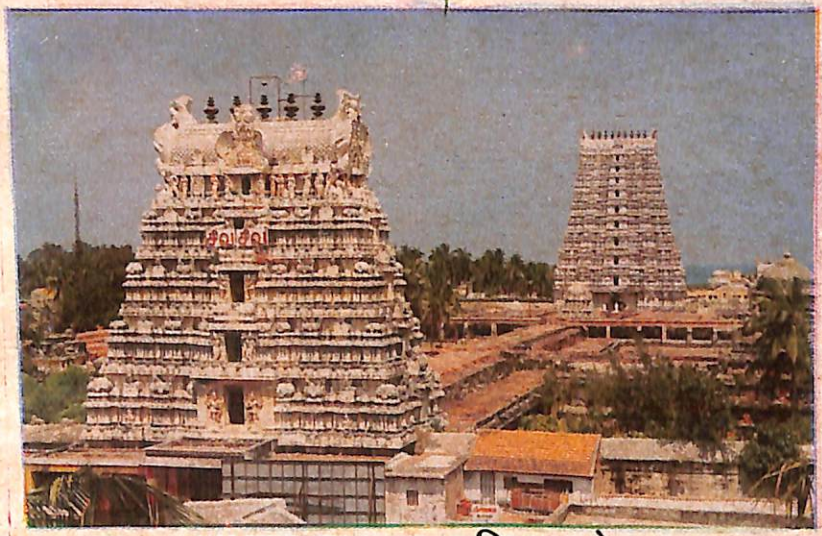

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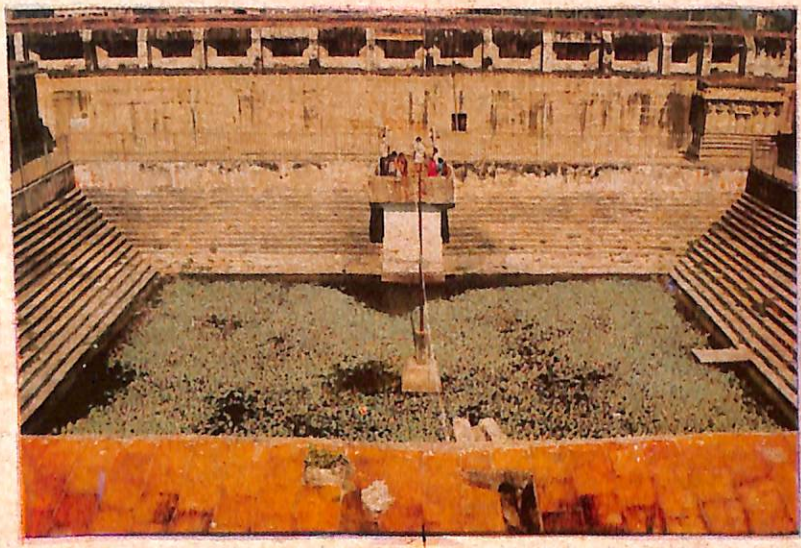

SETHU MADHAVA THEERTHAM सेतु माधव तीर्थ

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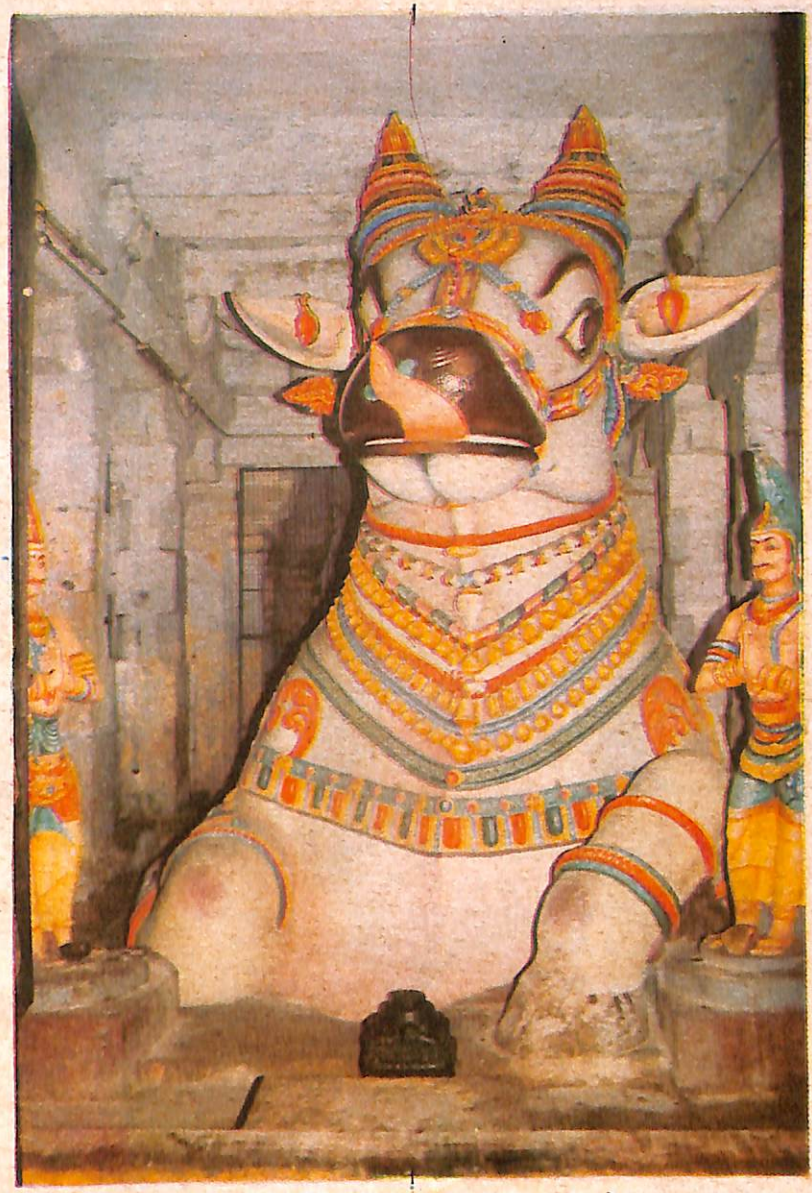

SRI NANDHI DEVAR श्री नन्दि देवर

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Rameswaram & Dhanushkodi

"Rameswaram Temple"

Of all the famous HIndu temples in India, the Badrinath in the North, the Puri Jegannathar in the East, The Dwaraka in the West and the Ramanatham (Rameswaram) in the South are the most famous ones.

The Ramanatham (Rameswaram) is the only Siva Tmeple among these four. All the other three are vaishnav Temples. The Rameswaram Temple is, to say more famous than other Hindu temples in India because Sri Rama (Vaishnavite) worshipped Lord Siva (Shivite) in the form of sivalingam here and because prople belonging to Siva branch and Vaishnav Branch come here and mingle together to worship Lord Ramanatha.

Moreover, one of the twelve Jothilingam Shrines in India has been established in Rameswaram and it is called Ramalingam. The other eleven Jothilingams are worshipped in the following Temples in India.

1. Sri Somanatheswara at Sourashtra
2. Sri Mallikarjuna at Srisailam
3. Sri Mahakaleswara at Ujjain
4. Sri Omkareswara at Amaleswaram
5. Sri Vaidhyanath at Parali
6. Sri Bimasankara at Dhakini
7. Sri Nageswara at Dharugavanam
8. Sri Kasi Viswanath at Banaras
9. Sri Thriyambakeswara at Nasik

10. Sri Kedareswara at Himalayam and

11. Sri Kushruneswara at Ellora.

The Rameswaram Shrine like a place where the Great Bharath from Kashmir to Kanyakumari and from bengal to Bombay and beyond that coverage on this place to foster the national integration and unity. The Jothilingam in the Rameswaram Temple set up by the side of Sri Visalakshi Ambigai Sannithi was established by Vibeeshna.

Rameswaram is an Island. It has been divided by a narrow sea from the mainland. The rail bridge build upon this narrow sea connects Pamban railway station with Mandapam railway station. Now a Road bridge has been constructed between Mandapam and Pamban. Rameswaram is situated in the North-East of Pamban and Dhanushkodi in the South-East of Pamban. The Dhanushkodi railway line was destructed in the recent cyclone from Pamban station. Eventhough a railway line was laid between Rameswaram and Dhanushkodi, it was in course of time covered by six sand-dunes and it was then abandoned. At present, one can reach Dhanushkodi on foot along the seashore or by buses and jeeps or by boats. The Rameswaram island is found in the shape of that shell (Chunk), one of the two instruments in the hands of Sri Vishnu who took the avatar of Sri Rama.

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Rameswaram & Dhanushkodi

Rameswaram is as old as the Ramayana. Its importance as a place of pilgrimage is equalled by only that of Kashi (Varanasi). Pilgrimage to Kashi will be completed only after worship at Rameswaram besides a holy bath in Dhanushkodi (Setu) at the confluence of Mahodadhi (Bay of Bengal) and Ratnakara (Indian Ocean). Setu is a Sanskrit word to denote a bridge or causeway. It has now acquired a special significance to mean the bridge across the ocean constructed and used by Rama to reach Lanka. It is said that, at the request of Vibhishana, brother of Ravana and ally of Rama, Rama broke the Setu with one end of his bow and hence the name Dhanushkodi (Dhanus=bow, Kodi-end). It is also said that Rama marked this spot for Setu with one end of his famous bow. Bath in the holy Sety at the junction of the two seas normally precedes the pilgrimage to Rameswaram, but recently Dhanushkodi has been completely washed out and connection by rail cut off. Performance of obsequies and immersion of ashes are also common at the conflux of the two seas. A series of rocks and islets found in a line are shown as remnants of the ancient Setu.

Rameswaram, as its very name implies, is the holy

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place of Rameswara, i.e., Iswara installed by Rama. The presiding deity is known variously as Rameswara Ramalinga or Ramanatha. According to Purnas, as advised by Rishis, Rama along with Sita and Lakshmana, installed and worshipped the Sivalinga here to expiate the sin of Brahmahatya (Ravana was a Brahmin being the great grandson of Brahma himself). It is said that Rama fixed an auspicious time for installation and sent Anjaneya to Mount Kailas to bring a lingam but as Anjaneya could not return in time Sita herself made a lingam of sand and the worship was over when Anjaneya returned with a Lingam from far off Mount Kailas. Anjaneya was enraged and tried in vain to remove the Lingam of sand. To pacify Anjaneya Rama had Anjaneya's Lingam (Visvalingam) also installed by the side of Ramalinga and ordered that all the pujas should first be performed for Visvalingam brought by Anjaneya. Ramalinga is one of the twelve Jyotirlingams in India which include Kashi, Kedarnath, Somanath, Ujjaini, Omkaram (Narmada), Vaidyanath, Bhimasankaram, Nagesam (Oundh) Trayambakam near Nasik, Kurmesam and Srisailam. The Jyotirlingam at Rameswaram installed by Vibhishana is in the form of a Sphatikalingam by the side of Visalakshi Shrine.

Rameswaram is also the name given to the island which is seperated from the main land by a narrow strip of sea over which a railway bridge has been constructed

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between Mandapam and Pamban railway stations. From Pamban, Rameswaram is seven miles in one direction (north-east) and Dhanushkodi is sixteen miles in another direction (South-east), the former connected by rail. It is a sandy track and though Rameswaram and Dhanushkodi were once connected by rail along the coast, sand dunes covered up the tracks so much and so frequently that the maintenance of this route had to be abandoned. Now a Road Bridge has been constructed between mandapam and Pamban. Even now, one can reach Dhanushkodi from Rameswaram by boat alog the coast. The island is in the form of a conch, one of the two principal weapons in the hands of God Vishnu.

Ramanathar Temple

The temple of Ramanatha is the most important place in the island and almost the entire population of the town of Rameswaram, except perhaps the fishermen is dependent on the temple and the pilgrims. Like all ancient temples of South India, there is a high compound wall (madil) on all the four sides of the temple premises measureing about 1.$^{1/3}$ furlongs (865ft) from east to west and about one furlong (657 ft) from north to south with huge towers (Gopurams) at the east and west and finished gate towers on the north and south. The most striking feature of the temple is that there are long corridors in its interior, running between huge columnades on platforms

about five feet high. The junction of the third corridor on the west and the paved way leading from the western gopuram to Setumadhava shrine forms an unique structure in the form of the chess-board and it is popularly known as Chokkattan Mandapam where the Utsava ueities are adorned and kept during Vasantotsavam (Spring festival) and on the 6th day festival in Adi (July-August) and Masi (February and March) conducted by the Setupati of Ramnad. The outer set of corridors is reputed to be the longest in the world being about 400 ft. each in the east and west and bout 640 feet each in the north and south and the inner corridors are about 224 feet each in east and west and about 352 feet each in the north and south. Their width varies from $15^{1/2}$ feet to 17 feet in the east and west and about 172 feet on the north and south with width varying from 141/2 feet to 17 feet. The total length of these corridors is thus about 3850 feet. There are about 1200 pillars in the outer corridor. Their height is about 30 feet from the floor to the centre of the roof. These pillars from the most impressive structure in the temple. All the work is of soft stone and Mr.Tottenham, who was the Collector of Ramnad says: "The characteristic defect of this style is that the buildings produce no great architectural effect either internal or external. Rameswaram has this defect externally. Internally it does produce a very striking effect. It is the only Hindu temple that I know that possess

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an interior at all and architecturally, this is all that there is to be said of it". But one would be struck with wonder how so much of stonework could be put into the buildings in those days when facilities for transport of materials and construction could not have been easy. Also according to Fergusson, "If it were proposed to select one temple which should exhibit all the beauties of the Dravidian style in their greatest perfection and at the same time exemplify all its characteristic defects of the design the choice would almost inevitably fall on that of Rameswaram". On the whole the temple in its present form gives the pilgrims an impression of well-defined unity of design and structure.

HISTORY OF THE TEMPLE

The Temple of Rameswaram is as old as the Ramayana. At the beginning, the temple was originally a thatched shed incharge of ahermit. The present structure was the work of number of persons spread over a number of centuries. The pride of place goes to the Sethupathis of Ramnad.

The existing records show that in the twelfth century, Parakrama Bahu, King of Ceylon constructed the Sanctum Sanctorum around the Moolalinga (Sri Ramanathaswamy), Sri Viswanath and the Ambal shrine.

In the fifteenth century, Udayan Sethupathi of Ramnad and a Vaisya of Nagoor (Near Nagapattinam)

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build the western stone tower which is about 78 feet high and the compound wall. A wealthy devotee from Madurai was responsible for constructing the Ambal Prakaram and some other renovation work.

In the sixteenth century, Tirumalai Sethupathi built a portion of the southern second corridor. His statue and that of his osn Ragunatha Sethupathi are found by the side of the southern entrance to the Ambal temple. They are honoured with flowers every Friday night. Later in he same century Chinna Udayan Sethypathi katta Thevar who was a feudatory under Viswanatha Naicker of Madurai made some additions including the Nandi Mandapam. This Nandi is of sudai (lime and mortar) work, measuring about 22' x 12' x 17'.

In the seventeenth century Dalavai Sethupathi built a portion of the main eastern Gopuram. Early in the eighteenth century Ravi Vijaya Regunatha Sethupathi built the Palliyarai (Sayanagriha) and the Mandapam in front of the Ambal temple. Later in the same century, the World famous Third Corridor was constructed by Muthuramalinga Sethupathi. His statue and those of his two ministers are found in the western entrance to the Third Corridor.

WORLD FAMOUS THIRD CORRIDOR:

Outer wing - East-West - 690 feet

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		North-South	-	435 feet
Innerwing	-	East-West	-	649 feet
		North-South	-	395 feet

Total number of pillars - 1212

Height of Corridor - 22 feet 7 1/2 inch

Between 1897 and 1904, the ALAR family of Devakottai completed the imposing eastern tower of nine tiers 126 feet in height from Thiruppani funds. Between 1907 and 1925 they renovated the Sanctum Sanctorum and the Prakaram (inner most corridor) by replacing the lime stones by black granite with adequate provision for light and ventilation and also arranged for the performance of Ashtabandana Kumbabishekam in 1925; then on 22-2-1947 and the third Ashtabandana Maha Kumbabishegam was performed on 5-2-1975.

SECOND CORRIDOR

During the construction of first corridor, it was decided to renovate the second corridor. The lime stone structure in Second Corridor was dismantled and started granited stone work. But only compound wall in west side and one portion in north side of western wing in south gate ws renovate. After that no Renovation work was done.

Therefore, it was proposed to complete the

Renovation work of Second Corridor by collecting Funds from the public. Between 1961 to 1985, the Renovation work of Second Corridor was taken up and completed the western side of Second Corridor and a portion in North and South side, from the Temple Renovation Fund. Now it has been proposed to complete the Renovation of Second Corridor which has been unfinished and the Renovation work is started now.

The Sethupathu Mandapam in front of the Temple's Raja Gopuram (main Tower) was constructed by Ramanatha Sethupathy, a descendant of Ramnad Raja dynasty, with his own donation of Rs.2,75,000/-. This construction was started on 19-11-69 and completed on 11-2-74.

It is also most essential to construct the North and South Gopurams. Shri Jagadguru Sringeri Peedathipathy and Shri Jagadguru Kanchi Kamakoti Peedathipathy have given their kind blessings for the constructions of the North and South Gopurams of the Temple.

The Tamilnadu Government have proposed to construct the South and North Gopurams at an estimated cost of nearly Rs.5 Crores and they have given instructions to Tamilnadu Hindu Religious and Charitable Endowments Department authorities to take immediate steps to construct the South and North Gopurams.

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Now the Renovation Committee is formed and necessary steps are being taken for the construction of North and South Gopurams completion of unfinished portion of the Second Corridor, Construction of Ambal Sannadhi Mandapam, completion of the work of Golden Car and celebration of Maha Kumbabishegam.

So, we appeal to the pious benevolent HINDUS of this sacred Country to avail themselves of this blessed opportunity by contributing liberally for this noble cause.

Donations for the renovation of this temple have been exempted from the assessment of Income Tax.

Worship

The temple will be kept open for the devotees from 5 AM to 9 PM (except between 1 PM and 3 PM). The poojas are performed six times a day in this temple.

Details of Pooja Timings

1.	Palliarai Deepa Arathana	5.00 AM
2.	Spadigalinga Deepa Arathana	5.10 AM
3.	Thiruvananthal Deepa Arathana	5.45 AM
4.	Vila Pooja	7.00 AM
5.	Kalasanthi Pooja	10.00 AM
6.	Uchikala Pooja	12.00 Noon

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7.	Sayaratcha Pooja	6.00 PM
8.	Arthajama Pooja	8.30 PM
9.	Palliarai Pooja	8.45 PM

Palliyarai (Sayanagriha) Procession of Swami and the Palliyarai Puja for Swami and Ambal in the Sayanagriha in Ambal Shrine are performed between 8.45 and 9 p.m.

In additions to the regular pujas at prescribed periods, pujas are also performed by the priests on behalf of individual pilgrims as they come with their tickets obtained from the Devasthanam office.

Pilgrims who wish to offer cash, gold or silver ornaments or other valuable articles should produce them before the temple Peishkar who will arrange to have them placed at the feet of the Lord or Devi as the case may be and get them entered in the temple accounts and issue proper receipts.

Devotees who desire to endow lands or other immovable property should contact the Treasurer or Executive Officer of the temple and arrange to have the prescribed Deeds executed with the approval of the Board of Trustees and Legal Officers.

Ganga water to be accepted for Abhishekam should be brought in brass, copper or bronze vessels and such vessels will be accepted on payment of the prescribed fees

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per vessel to Peishkar. Vessels made of tin or iron will not be accepted; but those who bring such vessels should pay for copper or brass vessels available in the temple and the Peishkar will have the Ganga water transferred to temple vessels after satisfying himself about the genuineness of the water. Ganga water can also be sent by post or rail with prescribed fee per vessel and an additional One Rupee.

A hundi box is available at the main entrance to each sannidhi into which devotees can put their cash offerings. The hundi boxes are opened periodically in the presence of officers and the public and the proceeds are taken to the temple account.

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Abhishekams

The following abhishekams are performed at the request or pilgrims if they pay the prescribed fees in advance and take tickets:

1. Kalasabishekam (1008, 108)
2. Ubhayabhishekam with Prasadams
3. Panchamrutha Abhishekam with Prasadams
4. Rudrabhishekam with Prasadams
5. Sankhabhishekam with Prasadam (1008, 108)

Ganga Water is supplied from the temple.

Archanas of three kinds-Ashtotharam (108) Trisati (308) Sahasranamam (1008). A list of Abhishekams, Archanas, Utsavas, Sevas etc., is appended. Charges for each may be ascertained from the temple office.

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The Theerthams of the Temple inside the Corridor and their Significance

1. **Mahalakshmi Theertham:**
   - South of the Hanuman Temple
   - Dharmarajan bathed here and got riches.
2. **Savithri Theertham:**
   - West of the Hanuman Temple
   - King Kasibar got rid of his curse
3. **Gayathri Theertham:**
   - West of the Hanuman Temple
   - King Kasibar got rid of his curse.
4. **Saraswathi Theertham:**
   - West of the Hanuman Temple
   - King Kasibar got rid of his curse
5. **Sethu Madhava Theertham:**
   - The Tank at the third corridor
   - One will get Lakshmi's blessings and purification of heart
6. **Gandhamadana Theertham:**
   - In the area of the Sethumadhava Temple
   - One will get riches and their sins will be absolved after getting rid of their penury.
7. **Kavatcha Theertham:**
   - In the area of the Sethumadhava Temple
   - One will not go to hell

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8. Gavaya Theertham:

- In the area of the Sethumadhava Temple
- Shelter under Karpaga Virutchaga Tree

9. Nala Theertham:

- In the area of the Sethumadhava Temple
- One will get Soorya Thejas and reach Heaven

10. Neela Theertham:

- In the area of the Sethumadhava Temple
- One will get the benefit of Samastha (entire) yaga and receive Agni Yoga.

11. Sanku Theertham:

- In the inner corridor of the Temple
- Vathsanaba, the Sage, got rid of his sin of ingratitude.

12. Sakkara Theertham:

- In the inner corridor of the Temple
- The Sun got His hand turned golden

13. Brahmahathi Vimochana Theertham:

- In the inner corridor of the Temple
- Brahmahathi was absolved of his sins

14. Sooriya Theertham:

- In the inner corridor of the Temple
- One will get the knowledge of the past present and the future and reach the worlds they want.

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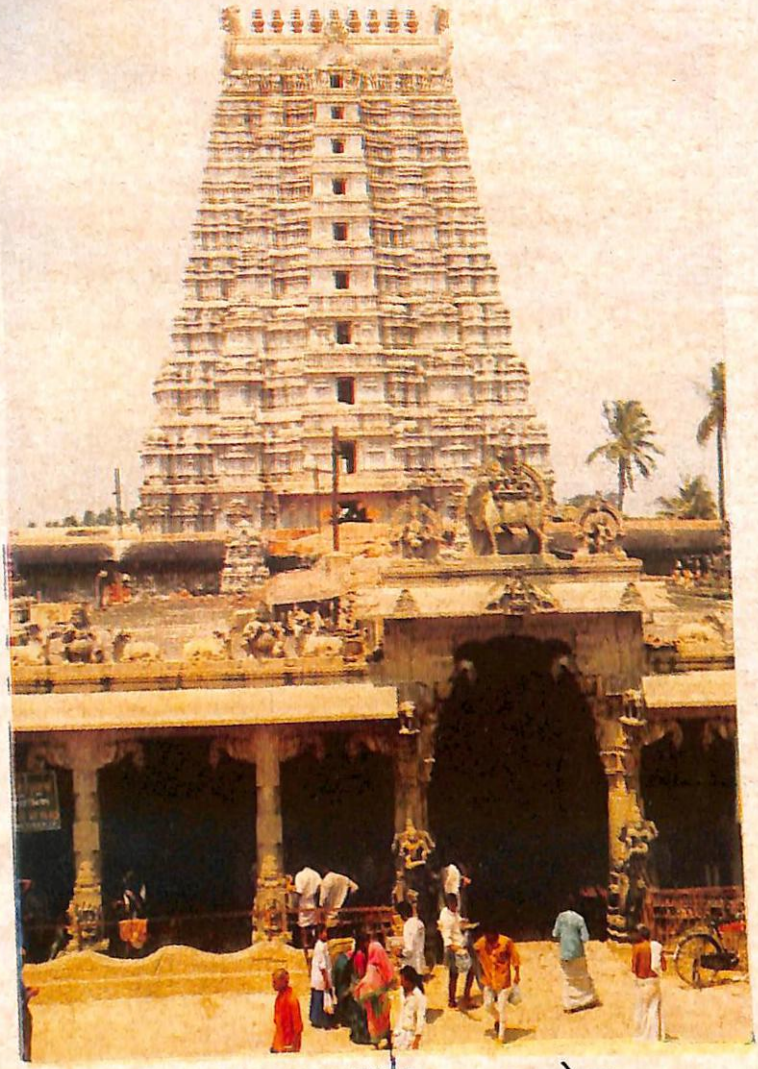

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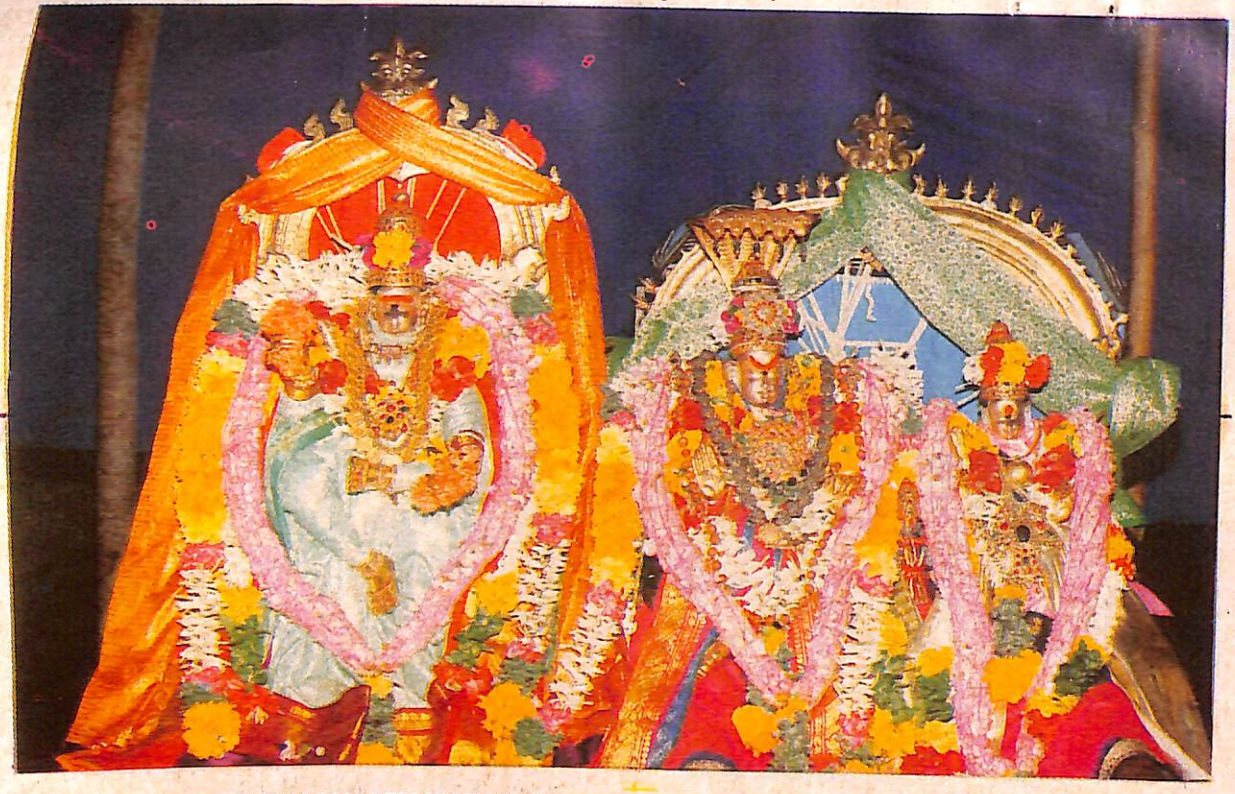

SRI RAMANATHASWAMY
SRI PARVATHVARDHINI AMMAN श्री रामनाद स्वामि - श्री पर्वतवर्तिनि माता

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SRI GOTHANDARAMAR TEMPLE श्री. गोतण्डरामर मदिंर

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AGNI THEERTHAM अगनि तीर्थ

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15. Chandra Theertham:

- In the inner corridor of the Temple
- One will get the knowledge of the past present and the future and reach the worlds they want.

16. Ganga Theertham:

- In the inner corridor of the Temple
- Gnanasuruthi Rajah attained wisdom

17. Yamuna Theertham:

- In the inner corridor of the Temple
- Gnanasuruthi Rajah attained wisdom

18. Gaya Theertham:

- In the inner corridor of the Temple
- Gnanasuruthi Rajah attained wisdom

19. Siva Theertham:

- South of Nandi Deva in the Temple
- Completion of Bhaira Brahmahathi

20. Sadhyamirtha Theertham:

- In the Amman Sannathi
- Emperor Bururoonu got rid of his curse.

21. Sarva Theertham:

- In front of Lord Ramanatha's Sannathi
- Sutharishna got rid of his blindness (from birth), illness and old age and then he prospered.

22. Kodi Theertham:

- In the first corridor of the Temple
- Sri Krishna got rid of his Sin of killing his Uncle, Kamsan.

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The Theerthams outside the Temple, their location and their significance

1. **Vedhala Varatha Theertham:**
   - South of Mandapam
   - Sudharisanan got rid of his curse
2. **Papa Vinasa Theertham:**
   - South of Mandapam
   - Brahmana and Sudra, who committed heinous sins got expiated and attained Heaven
3. **Bhairava Theertham:**
   - In Pamban
   - Relief from Brahmahathi Dhosham
4. **Kabhi Theertham:**
   - In Pambari
   - Aramba got rid of curse
5. **Seetha Kundam:**
   - North of Thangachimadam
   - Indra got rid of Brahmahathi
6. **Mangala Theertham:**
   - North of Thangachimadam
   - King Manojava got his Kingdom
7. **Amirtha Valli Theertham:**
   - In Sri Ekanda Ramaswamy Temple
   - Agasthiya's brother attained Heaven (Sarva abhishta Siddhi).

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8. RANA Vimosana Theertham:

- North of Sri Ekanda Ramaswamy Temple
- Relief from all debts

9. Lakhmana Theertham:

- On the Rameswaram - Pamban Road
- Balaraman got rid of Brahmahathi

10. Rama Theertham:

- On the Rameswaram - Pamban Road
- Dharmarajan got rid of his Sin of telling a lie

11. Seetha Theertham:

- On the Rameswaram - Pamban Road
- Dharmarajan got rid of his Sin of telling a lie

12. Sukreeva Theertham:

- On the way to Ganthamathana Parvatham
- One will get complete wisdom and atain Soorya Loka

13. Angatha Theertham:

- On the way to Ganthamathana Parvatham
- Attaining the position of Devendra

14. Jambava Theertham:

- On the way to Ganthamathana Parvatham
- Longevity of life

15. Gandhamadhana Theertham:

- On the way to Gandhamadhana Parvatham
- Reaching Vaikunda

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16. **Dharma Theertham**
17. **Bhima Theertham**
18. **Arjuna Theertham**
19. **Nahula Theertham**
20. **Sahadeva Theertham:**

Panja Pandava Theertham

- Ishtartha Siddi. Getting the things we want.

21. **Dhroupathi Theertham:**
    - Near Sri Bhadrakali Temple
    - Ladies will get long life with the love of their spouses
22. **Brahma Theertham:**
    - Near Sri Bhadrakali Temple
    - Bramadevi got rid of his curse
23. **Hanuma Gunda Theertham:**
    - Near Sri Bhadrakali Temple
    - King Dharma Saga got a son
24. **Agni Theertham:**
    - The sea in front of the Temple
    - Dhushpanniyavan Pisasin Paathai Nivarthi
25. **Naga Theertham:**
    - North-East of the Temple at the Devasthana Madam
    - Those, who bathe in this along with all other Theerthams including the Ganga Theertham, will attain Heaven.
26. **Agasthiya Theertham:**
    - North East of the Temple
    - Katchivan got Manoramai

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27. Jadayu Theertham:

- On the way to Dhanuskodi
- Pirugu, Dhathathreya, Dhurvasa and Suga got purity of heart

28. Dhanushkodi Theertham:

- The sea in Dhanushkodi
- (Confluence of the Rivers Rathnaharam and Manodathi).

a) Asuvathaman got rid of his sin of killing those who were sleeping.

b) Dharma Gupta got rid of his insanity.

c) Para Vasu, a Brahman, got rid of his Brahmahathi Dhosham.

d) Sumathi got rid of Mahapathagam.

e) Dhurasaran got rid of Samsarkka Bathaga Dhosham.

29. Deva Theertham:

- In front of Sri Rama Sannathi
- Indra made a Yagam to win the Asuras

30. Kajan Theertham:

Saravana Theertham

Kumuthan Theertham

Haran Theertham

Panagan Theertham

- In front of Sri Rama Sannathi
- Relief from all sins

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31. Vibeeshana Theertham:

- In front of Sri Rama Sannathi
- Relief from mental agony, all sins, poverty, and Dhushvapnam.

Pilgrims should take their own vessels and rope and draw water out of the Theerthams (mostly wells) in different parts of the temple. No water should be allowed to go into the wells after bath. The baths refresh both the mind and the body. The waters have medicinal properties also besides the mystic SANCTITY attached to each of them.

The 31 Theerthams outside the temple, extend from Devipatnam (Navapashanam) and Tirupullani (Darbhasayanam) near Ramnad to Mandapam. Pamban, Thangachimadam and Rameswaram though they are of great traditional importance, many of them have not been properly maintained and so most of the pilgrims do not take the trouble of visiting these places. Several of them are also not easily accessible.

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Sivaya Namaha

The Glory of the Jata-Theertha of Sri Rameswaram

Everybody knows that the entire mankind is desirous of leading a happy life. Only by washing off one's sins one can lead life with pleasure. For warding off the sins, people should either perform Yajnas or visit the holy places. Of these two, a visit to the holy pilgrim centres is considered to be more effective in washing the sins. It has been rightly said in Mahabarata, "Teertha bhigmanam punyam Yajanairapi visishyate". In India there are countless places of pilgrimage like the river Ganga etc. But still, the greatness of the Theerthas increase only by the blessings of great and holy men who have adorned those Theerthas. This has been explained in Mahabhárata also.

The Jata Theertha situated at about 3 1/2 Kilometers from Rameswaram on the Rameswaram-Dhanushkodi Road is one such holy place. The greatness of this place has been said in the 20th chapter of the 'Sanatkumara Samhita' of the famous 'skanda-purana' thus;

Sri Ramachandra, after killing, Ravana, while returning to Ayodhya wanted to Worship Sri Ramalinga in Rameswaram and before doing so, to ward off his sins, he washed his hairs in this Theertha and made himself pure. From that time onwards, the place was called 'Jata-Theertha'. The description of this Theertha and the deity to be worshipped here are as follows.

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1. An image of Lord Ganesha is engraved on a stone adjoining the sea.

2. There is a deity called Janana Prakasheswar in the 'Papahareshwar' temple. Opposite this temple lies the 'Jata-Theertha', in an area of about 300 sq. ft. There are steps on all four sides of the Theertha.

The religious minded public are requested to have a bath in this holy Theertha and attain all happiness and lead a healthy life;

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Sri Sethu

Every pious HIndu considers his primary duty in life to bath in the Sethu and to offer worship at Rameswaram. A bath in the Sethu is considered to be particularly meritorious and Rameswaram temple is one of the most venerated shrines in India. Rama himself is understood to have visited the shrine again after His Pattabhishekam (coronation). Later, the Pancha Pandavas the Balarama (elder brother of Krishna) were also pilgrims to this shrine of Puranic andd historic importance. Himalaya to Sethu (Hima Sety Paryantam) and Kashi to Rameswaram are well known saying pointing out the importance of Sethu and Rameswaram. Among HIndu shrines in India Badrinath (North) Puri Jagannath (East) Dwarakanath (West) and Ramanath (South) are most famous. Ramanath alone is a Siva-kshetra while the other three are Vishnu-kshetras. According to Siva Puranam, Anjaneya Puranam, Padma Puranam and Ramayanam, Rama installed the Linga before Sethu bandhanam and showed the shrine to Sita when the pushpaka vimanam carrying them from Lanka to Ayodhya was flying over this Kshetram. In any case there is no difference of opinion regarding the installation on the Linga by Sri Rama Himself. All devote hindus believe that a bath in the Sethu and worship at Rameswaram will bless worshippers with children. Even to-day people in Rameswaram island do not plough their lands with bulls. There are no chekkus (ghanis) for extracting oil as in other parts of the country.

The list in the booklet details the various Theerthams in the temple premises, as well as the various sub shrines inside the temple. Brief notes on each of the principal subshrines are given below.

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Shrines in Rameswaram

RAMANATHASWAMI SHRINE

(A) This is the Sanctum Sanctorum of Lord Ramanatha and contains the LIngam prepared by Sita and consecrated by Rama. In the front mandapam there is a canopy under which may be seen the figures of Rama, Sita, Lakshmana, Anjaneya with a Lingam in each hand and Sugriva with his head bent and right palm near his mouth seems to be reporting to Rama presumably about Anjaneya's return with two Lingams. The slabs used in the doorways and ceiling are lond and of exquisite workman-ship. The pillared hall in front is also remarkable and imposing.

There are three other canopies containing under them figures of Hanuman, Gandhmadana Lingam and Agasthiya Lingam in the front hall.

VISWANATHA SHRINE

(B) To the north of the Ramanathaswami shrine is the shrine of Viswanatha brought by Anjaneya; worship starts from the shrine on all occasions.

VISALAKSHI SHRINE

(C) This shrine is dedicated to Visalakshi Ambal, consort of Viswanatha. Pujas to this deity also take precedence along with that of Viswanatha.

PARVATHAVARDHINI

(D) This is the shrine of Ambika, consort of Lord Ramanatha. It is a separate shrine on the southern or right hand side of Sri Ramalinga. It is normally believed that

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Ambikai shrines to the right of the main shrine of Shiva (as in Madurai) have special importance and value to the devotees. There is a Srichakram in this shrine which is worth seeing and worshipping.

UTSAVA IDOLS

(E) Among the Utsava idols on the southern side of the main shrines, that of Nandikeswarar with 'Deer and Mazhu' in two hands and with two hands in worshipping posture and tall entwined on one thigh is worth seeing. The artistic skill of the sculptor who made this idol is admirable.

SAYANAGRIHA

(F) This is in the north-east corner of the Prakaram around Ambal shrine and the gold idol of the Lord is brought here in ceremonial procession every night from the main shrine of the Lord and the Lord is placed the Unjal by the side of the Devi's golden idol. The Sayana puja and the early morning puja when the Lord is taken back in procession to the Sanctum Sanctorum are worth seeing. Pilgrims will very much relish this notwithstanding possible inconvenience involved in keeping awake till late in the night and getting up early.

PERUMAL SHRINE

(G) In the north west corner of Ambal shrine Prakaram is Pallikonda Perumal in lying posture with His head facing the sky.

SANTANAGNAPATHI

(H) This shrine is in Kannimoola (south-west corner) of Ambal shrine.

SUKRAVARA MANDAPAM

(I) In this mandapam facing east are eight stone

idols representing the eight Lakshmis (Adi Lakshmi, Santana Lakshmi, Gaja Lakshmi, Dhana Lakshmi, Dhanya Lakshmi, Jaya Lakshmi, Iswarya Lakshmi and Veera Lakshmi). In the eight pillars to the north of this Mandapam are the figures of Manonmani, Mahendri, Koumari, Rajarajeswari, Lakshmi, Kali, Chamundi and the Dwarapalaka. The southern pillars are Dwarapalaka, Sivadurga, Manonmani, Vageeswar, Setupati, Kadamba Thevar, Pradhani Bhuvaneshwari and Annapoorana.

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MAHAGANAPATHI SHRINE

(J) The idol of Ganapti here is that of the Lord with whole worship the Kala PUjas invariably begin.

SUBRAHMANYA SHRINE

(K) Kartikeya or Subramanya in South India is in variably associated with his consorts Deivanai and Valli and many women pilgrims from the north do not offer worship at this shrine as in some other parts of India people consider Muruga as a bachelor of bewitching beauty. It was with great difficult that Mrs.Mavlankar was persuaded to offer worship here when she accompanied Mr.Mavlankar (First Speaker of our Parliament) during his visit to the holy temple.

SETHUMADHAVA SHRINE

(L) There is a legand attached to this deity in the shrine situated behind the main shrine in between the second & the third outer corridors. Once upon a time when the Pandya King Punyanidi, who was ruling in Madurai started on a Pilgrimage to Sethu and on his way rested in Gandhamadana parvata and after worshipping Ramalinga performed Yaga to please Vishnu to test his devotion Lord Vishnu sent Lakshmi in the form of an orphan. The King who had no daughters took pity on her and took her into

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his protection and both he and his queen Vidyavati looked after her very well. Lord Vishnu in the form of a typical old Brahmin devotee with Ganga water in two pots in a Kavadi over his shoulder and an umbrella and fan in his hands. Vibhuti and Rudraksham, dropped clandestinely into the nandavanam of the princess and held her hand. The ladies in waiting reported the matter to the king and he had the old man chained and imprisoned him inside the Rameswaram temple. In the night the king dreamt that the old man way in reality Lord Vishnu with his foster daughter by His side who was Lakshmi. He woke up and went to see his foster daughter.

Next morning he took the princess to Rameswaram temple and saw Vishnu in chains. He repented for his hasty action. His penitence was genuine and Lord Vishnu conforted the king by saying that the chains were in reality the emblems of the chain love and devotion he bore to him and Lakshmi and He said He and Lakshmi would stay in the same place. He bearing the name Setumadhava with the chains and Lakshmi by His side. He is knows as Svetamadhava as the idol is made of white marble (Sveta-white). The Lord also ordained that pilgrims who after a bath in Setumadhava Teertham nearby worship Him and Lakshmi will be blessed with all the fruits of a holy bath in Sethu and that, those who perform pujas in His presence with sand from Dhanushkodi would acquire all the merit of Kashi Yatra. Rameswaram is a great place of pilgrimage for Vaishnavite devotees also.

RAMALINGA PRATISTHA

(M) In the northwestern corner of the glorious outer corridor, there is a symbolic representation of Ramalinga pratishta by Rama, Sita and Lakshmana with Anjaneya in front holding the Lingas brought by him and the other

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Vibhisana etc. This is worth seeing. A nominal fee is collected from visitors.

NATRAJA SHRINE

(N) At the north-eastern corner of the world famous outer corridor is Nataraja Shrine. There are a number of other idols including one of Vishnu in this shrine. The Nataraja idols here are larger than those normally found in other temples. There are also two other idols of Nataraja in the north-east part of the innermost corridor, around the principal Swami shrine. For one of them, there are no matter locks on either side of the face and the demon Muyalaka is lying face upwards and legs backwards.

ANJANEYA SHRINE

(O) At the main eastern entrance into the temple on the right side is Anjaneya shrine facing south. He is painted red and a Vaishnavite is in charge of pujas in this shrine. Holy water and tulasi are distributed as prasadams besides red chandan. The second Lingam brought by Anjaneya from Mount Kailas is kept in the corridor of this shrine.

SETHUPATHI MANDAPAM

(P) This is the front Mandapam newly constructed at cost of about three lakhs of rupees with architectural features in granite stone. The life size statue of Raja Bhaskara Sethupathi is installed in oen of the pillars in this Mandapam attractively.

ANUPPU MANDAPAM

(P-1) This is the first mandapam adjoining the main entrance leading to the flag-staff and Nandimandapam through the outer corridor.

MAHALAKSHMI SHRINE

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(Q) This shrine, dedicated to Goddess Mahalakshmi is to the left of the Anuppu Mandapam.

KALYANA MANDAPAM

(R) This is the most spacious hall in front of ambal shrine where the marriage festival is celebrated in the month of Adi (July, August). Religious discourses and important functions are also held here.

NANDI MANDAPAM

(S) The Nandi here is made of lime and mortar and its size is rather very large. On either side of Nandi are figures of Viswanatha Naicker and Krishnappa Naicker, former Rulers of Madurai. The flaf staff is behind Nandhi.

GANDHAMADANAPARVATAM

(T) This is a storeyed mandapam on a sandy elevation about a mile and a half west of Rameswaram temple connected by a good road. There is the foot prints of Rama in this shrine. From the top of this building a beautiful view of the town and portions of the island can be had.

ARULMIGU KOTHANDARAMAR TEMPLE

(U) This is a fine temple dedicated to Rama situated about five miles from Rameswaram. It is said that Vibhishana's surrender was accepted at this place and that his preliminary pattabhishekam by Lakshmana was also performed here. During the Ramalinga Pratishta festival at Rameswaram in May-June the Utsavar idol of Rama from Rameswaram is brought here in gold kedayam for Vibhishna's coronation after 'Ravanavadham' at Thittakudi in Rameswaram bazaar on the previous day. On the

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following day of the coronation, the Ramalinga Pratishta festival is celebrated at Rameswaram.

Jada Theertham

It is Jada Theertham which removes ignorance from those intellectuals who live a life shrouded imbirth, death and old age. Those who wish to attain heavenly abode and those wishing to gain purity of mind read the words of the Vedantha (philosophy) superficially. They don't enjoy silence (Maunah). Those, who sink into the sea of Vedantha which has great fishes called poorvapatcham and the sharks called Siddhantha, attain ignorance. Whosoever first reads the vedantha for attaining purity of mind, his mind becomes confused after reading it and they create nuisance too! No sanemind will arise from the vedantha which has many controversies. Therefore, oh sages: We don't consider the vedantha to be great. Oh hermits, If you wish to attain sane mind with narrow designs, I swear on you, Lord Paramasiva once asked you to worship the Jada Theertham and then established this theertham directly in the Ganthamathana Parvatha area. This theertham will dispel ignorance for everyone's good. Oh Andhanas (Brahmins)! It is the Theertham with which Sri Rama washed his locks after killing Ravana. Bathing with Ganges and undertaking meditation for 64000 years are equivalent to bathing in the Godavari when Brahapathi enters into Simha Rasi.

When in this way Brahaspathy reaches Simha, one gets one thousand baths in the Gomathi in years. That too is attained only on seeing the Jaga Theertham. Oh you chiefs of Andanas, those people, who bath in the Jada Theertham, get sane mind in them. Then the ignorance becomes a hell. Wisdom is achieved when ignorance is

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they will become Poorna Sathichithananda. The old epics describe these things.

The oldest epic depicting the relationships between Vyas and his son suka is spoken as an example. In the olden days, Suka, after worshipping with his head the Bhagwan Vyas, who was the chief of all sages; who had the most traditional intelligence; and who had understood the meanings of all the sasthras, would ask as follows: Suka speaks-Oh, my omniscient Guru, there should be a high mind to tell the divine secret and the ignorance should be destroyed. In the end a strong and indestructible heaven should be attained.

Oh, the chief of all sages, you should tell me about the means because of my friendship. All the vedanthas, puranas and the epics were understood by me only from you. But they didn't even cleance my mind. Therefore kindly tell me in such a way as my mind becomes clear and sane.

Oh, all sages, after Suka asked Vyas in this way, the latter tole the secret to suka. How will the ignorance be destroyed?

Oh, Suka, I shall tell you the secret of untieing the clutches of ignorance. I shall also tell all the people about purifying the mind and the destruction of fear of birth into this world there is a Jada Theertham in Ganthamathana Parvatham at Rameswaram. It is very holy and it removes all sins. Sri Rama, the incarnation of Thirumal (Lord Vishnu) had washed his locks in this Theertham. The respected son of Dhasaratha, Sri Rama, had granted a divine grace. It is as follows.

Whosoever reaches this holy Theertham and baths

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this, he shall get a clean and sane mind. The mind becomes sane not by making penance; not by observing fast; not by uttering prayers but by bathing in this Jada Theertham. One will get all divine graces equal to all charities only by bathing in the Jada Theertham. One could cross any uncrossable hurdle just with the help of a bath in this. He will reach the divine barriers. He becomes great jest with a bath in the Jada Theertham which has holy water. There can be no holy water except the Jada Theertham which gives pure heart. There is no high rule other than this. There is no prayer more powerful than this. This Jada Theertham is kept in high esteemm because it makes one reach heaven; it gives one great fame; it is the holy of holies.

Oh, Suka, Bhrugu asked Varüna, the father of Vana about the means of getting a clean mind. Varuna told Bhrugu about the means. Varuna said: A mind wil become clean and same only when a person goes and baths in the Jada Theertham which is in a holy place called Ganthamathana Parvatham in Rameswaram. Immediately, Bhrugu at the words of Varuna, reached the Jada Theertham, and bathed in that to get a clean and pure mind. After that Bhrugu became the Poorana Sathchithananda even for his father's word with a pure mind. He attained there the precious intellect called 'Advaitha'.

Dhuruvasa the 'Amsa' of Lord Siva bathed in this Theertham to get his unholiness removed and became Bramananda with a pure heart.

'Dhathathreya', the 'Amsa' of Lord Vishnu, bathed in this Theertham to get a sane mind and he attained. 'Brahma Swarupa' after the bath.

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Whosoever wished to destroy his ignorance and evils, he should bath in the holy Jada Theertham.

Oh, suka, of clever intellect go to Jada Theertham and bath in that which will give you pure mind.

Oh, Andhanas (Brahmin)! immediately after Suka heart the words of his father Vyas, went to Rameswaram to bath in the Jada Theertham which could give him pure mind. After Suka, the Sage, took his bath in the Jada Theertham with a Conviction, he got a pure mind with the removal of all sins and he got the status of Brahmananda.

Oh, Andhanas (Brahmins)! If anyone wants to get his heart and soul purified, he sould bath in this Theertham with great piety. When there is this Jada Theertham equal to Kamathenu, why should people go to very impure and low theerthams. One, who wants to attain joy, attains joy only. One who wants to attain heaven, attains heaven. It is said by me that one who baths in this Theertham, attains these things.

According to the words of the Veda, people get purity of heart only by menas of charities, yagas, prayers, fastings, yogas and penance. Oh, (Brahmins)! you will surely get purity of mind and heart even without these things only by bathing in the most holy Jada Theertham. I cannot tell you all about the glory of the Jada Theertham. Lord Vishnu also perceives that, Even Lord Brahma does that.

There has been no Theertham in this world equal to Jada Theertham. There can be no such in future also.

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Whosoever leaves the "Ksherhra pinda" on the bank of Jada Theertham, he will get the grace equivalent to 'Gaya Srardha'. No need of any doubt in this. No man gets impure with sins when he baths in the Jada Theertham. He will not get poverty, he will not go to hell also!

Sootha says like this:

Oh, Andhanas, the glory of the Jada Theertham has been told to you. It is here that Suka, the son of Vyas, attained pure heart after being absolved of all his sins, got the wisdom in the form of 'Advaitha'.

Whosoever reads this chapter with a pure heart and clean concentration or hears, he will attain Vaikuntha after renouncing all evils. It is said in the third part of 80000 song Kantha Mahapurana. This part eulogizes the glory of Jada Theertham in the chapter "Sethu Mahathmiyam".

This holy Theertha shrine is situated south of Rameswaram at 3 miles afar.

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Sri Vinayagar Temple Dhanushkodi

(V) The only temple connected with Rameswaram at Dhanushkodi is a temple dedicated to Vinayaka. After the damage caused by the washing out of Dhanushkodi village, the idols are preserved at Rameswaram.

DEVIPATNAM OR NAVAPASHANAM

It is another coastal village where 9 stones installed by Rama in the sea represent the nine planets (Navagrahas). It is about 15 kilometers from Ramanathapuram. There is also a Devi Shrine in this village.

Pilgrimage to Rameswaram and Sethu will be deemed to be complete only after a visit to Ramalinga Vilas bungalow in the place belonging to Setupathi of Ramnad which is said to have been crowned by Rama Himself. The Setupatis have been connected with Rameswaram from the earliest days. Pandiya Kings gave the Setupatis freehold rights in the coastal area and all the Setupatis have looked upon Rameswara as their guardian deity.

Rest Houses

A list of rest-houses available in Rameswaram is appended. The temple rest-houses are well maintained and the staff render all assistance to the pilgrims for their stay and worship. Phone No: 21292

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Festivals

A list of festivals is attached. The major festivals are Mahasivarathri (February-March), Ani Ramalinga Pratishtha (May-June), Adi-Tirukalyanam (Marriage July-August) and Floating festival on Thaipoosam night (January-February) in Lakshmana Theertham a tank on the western side of the temple. During Ardhodayam and Mahodayam coming off once in several years, Panchamoorthis (Vinayaka, God, Goddess, Muruga and Chandiswara) will be taken to Agnitheertham for Theerthavari.

Management

Till 1883, a succession of Vellala hermits was in charge of the temple. When their line became extinct, the District Judge, Madurai, took over and managed the temple through a Receiver. Subsequently, under Act XX of 1863 Managers were appointed by the Court for some time and finally in 1912, a scheme was framed by the Sub-Judge of Ramnad under which a committee of five persons with a terms of five years was constituted and special representation was given to the Setupati of Ramanathapuram and a member of the AL.AR. family. The scheme has since been modified and a Board of Trustees under the Madras H.R. and C.E. Act of 1959 has been managing the temple with an Executive Officer of the grade of a gazetted rank, at present Joint Commissioner, H.R. & C.E. (A) Dept.

No employee of the temple has any vested right to any office or emoluments. Temple Office Phone No: 21223

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INCOME

The income of the temple has been adversely affected by land Legislation. It now consists mainly of Tasdic allowance and produce from lands still in the ownership of the temple. Kattalais and offerings from devotees and sale proceeds of tickets for Sevas. The average income of baout Rs. two crores annually is hardly sufficient to maintain the temple satisfactorily.

Donations and endowments will be thankfully received by the temple and all donors will also earn the blessings of Lord Ramanatha and Devi Parvathavardhini.

Gajajinam Soolakapalapanim
Jatadharam Chandrakalavatamsam
Umapatim Kaalagalam Trinetram
Sri Ramanatham Sirasanamai

Appendix
Fees for Abishegas

Those who want to offer Abhishegas to Lord Ramanatha and the Goddess Sri Parvathavardhini may, on their own accord, offer the same as per the fees given below:

PARTICULARS OF FEES FOR THE ABISHEGA, ARCHANAS PERFORMED IN THE TEMPLE

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ABISHEGAS

		Rs.
1.	Sahasra Kalasa Abishegam	4000/-
2.	Sahasra Sangabishegam (1008)	4000/-
3.	Ashtothra Kalasa Abhishegam	750/-
4.	Rudhrabishegam	600/-
5.	Ubayabishegam	500/-
6.	Sangabishegam (108 with Neivedhyam)	750/-
7.	Gangabishegam (including Gaṇga Water and Vessel)	15/-
8.	Gangabishegam Ticket fee	10/-
9.	Milkabishegam (excluding milk)	25/-
10.	Spadigalinga Abishega Dharshan Fee	10/-
11:	Rose Water Abhishegam (excluding Rose Water)	25/-
12.	Special Entry Fee Swamy Sannathi	10/-
13.	Special Entry Fee Ambal Sannathi	5/-
14.	Kodi Theertham Abishegam	25/-
15.	Vibothi Abishegam	25/-

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Archanas

		Rs.
1.	Sahasranama Archana to Sri Ramanathaswamy	50/-
2.	Sahasranama Archana to Sri Ambal	50/-

Two pictures will be given along with Neivedhya Prasada. N.B: There are different kinds of Neivedhyam for every Saharanama.

1.	Boondhi Laddu	Rs. 100/-
2.	Adhirasam	Rs. 100/-
3.	Vadaimalai	Rs. 100/-
4.	For other Neivedhyams-Each	Rs. 100/-
5.	Ashotothra Archana to Sri Ramanathaswamy	Re. 2/-
6.	Ashtothra Archana to Sri Parvathavardhini and other Sannathis	Re. 2/-
7.	For bathing in the Kodi Theertham and all other Theerthams in the Temple for each person	Re. 3/-

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PARTICULARS OF OTHER TICKETS

1. To offer Rudhrajabam per head Rs. 10/-
2. To bath in the Lakshmana Theertham per head Re. 1/-
3. Fee for taking Koditheertham in the vessel Rs. 3/-

OTHER POOJAS

1. Pooja Fee for 5 times Rs. 2,500/-
2. Pooja Fee for 1 time Rs. 500/-
3. Pooja fee for Sri Chakkra Special Rs. 101/-

TO OFFER POOJAS WITH DECORATIONS

1. For offering Pooja to presiding Goddess with gold Kavasam Rs. 101/-
2. For offering Pooja to Ramanatha with Gold Kavasam and Nagaparanam Rs. 101/-

UTSAVAMS

1. Silver Chariot Utsavam Rs. 6,500/-
2. Panjamoorthy Utsavam Rs. 5,000/-
3. For decorating Sri Ambal and taking round the Third Corridor on Golden Charriot Rs. 2000/-

If payment is made well in advance, Panchamurthi Utsavam and silver Car procession around the temple, gold palanquin procession with Ambal decorations with

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Muttangi, gold Kavachams etc. can be arranged. The offered will also be honoured with garlands at the conclusion of the Utsavam. The prevailing schedule of rate for offers of fruits, coconuts etc., for fulfilment of vows Kavadi, Mudi, marriage offerings Thulabaram cradles etc., should be ascertained from the Temple office and tickets obtained in advance.

PERMANENT ENDOWMENT

		Rs.
1.	For Rudhrabishegam	6000/-
2.	For Rudhrajabam and Ganga Abishegam	1500/-
3.	For One-time pooja	5000/-
4.	Free Distribution of Neivedhya Prasadam	6000/-
5.	For Gangabishegam	500/-
6.	Dheepa Kattalai	1000/-
7.	Sahasra Namakodi Archana	500/-

N.B: The above Abishegams will be permanently performed on a particular day out of the interest earned on the above amount and prasadam will be sent.

TO ESTABLISH PERMANENT ABISHEGAMS

If a devotee pays Rs.5000/- that amount will be invested and out of hte interest the Rudhrabishegam will be performed to Lord Sri Ramanathaswamy every year on a fixed date and the holy Prasadam will be sent to the devotee.

If, in the same way Rs.500/- is paid, Gangabishegam wil be performed to Lord Ramanathaswamy and the holy Prasadam will be sent.

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If one pays Rs.1000 a one time pooja will be performed to Lord Ramanathaswamy and the Prasadam will be sent. Income Tax Relies is available for the donations.

The devotees are requested to Insert their offerings into the Hundial which is put in front of the Sannidhis and not to give the offerings to any individual.

Kindly contact the Executive officer of the temple for arranging archanas and accommodation.

N.B: Tickets will be issued for the above Abisheka Neivedhya things as per the plan of the Devasthanam. When the above said abishegams are performed to Sri Lord Ramanatha, Sri Viswanatha, Sri Parvathavarthini and Sri Visalakshi, milk, honey, sandal and Panchamirtham will also be the things for Abishekam. During the Vilapooja, Kaalasanthi, Uchikkaalam, Saayangala Pooja and Arthasamam worships in the temple daily, milk, honey, sandal and Panchamirtham will be offered with the Abishekam. Those who conduct this Abishekam may get the Prasadam from the Madappalli (sacred kitchen) in the temple. Those who do not conduct this Abishekam may get the Prasadam put for sale.

The Madappalli is located near the gate of Amman Sannithi. Ganga water will be supplied for the Panchamirtha Abishekam and Rudhrabishekam, from the Temple Office. The fee for the water is included in the rate for the Abhishekam. Those, who want to offer Archanas, should get the ticket for Archana and give it to the Archaga with coconut and banana.

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FESTIVALS

S.No.	Festival	Beginning	Ending	Duration
1.	Mahasivarathri (To be seen) (A) Rishaba Vaahana Dharshan (B) Mahasivarathri Abishekam (C) Silver Chariot	Mahasashti Krishnapatcham Maasi (February, March)	Mahakrishna Amavasai	10 days
2.	Vasanthotsavam	Vaikasa Sukkila Sashti Vaikasi (May - June)	Vaisaka Paurnami	10 days
3.	Ramalinga Prathishtai Utsavam (To be seen) (A) Rishaba Vaahanam	Jeshta Sukkila Suddha Sashti Aani (May - June)	Ashata Paurnami	3 days
4.	Thirukkalyanam (To be seen) (A) Rishaba Vaahanam	Aashada Pagula Krishnashtami (July - August)	Siravana - suddham	17 days

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S.No.	Festival	Beginning	Ending	Duration
	(B) Silver Chariot (C) Thabasu Day (D) Sayanasevai on Golden Pallakku (E) Thirukkalyana Day			
5.	Navarathri Festival Dasara (Vijayadasami Day)	Bathrabatha Suddha Sukkila Pradhami Purattaasi (September - October)	Dasami	10 days
6.	Kantha Sashti	Aasveeja Suddha Sukkila Aippasi (October - November)	Aasveeja Suddha Sashti	6 days
7.	Aarudhira Dharshna	Maarkka Seerisha Sudda Sashti Sadhaya Natchatram Maargazhi (December - January)	Maarkka Seerisha Sudda Paurnami	10 days

Apart from the above said festivals, the following Monthly, Daily, Weekly, Patcha and Special Festivals are held:

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TEMPLE PUBLICATIONS

1. Sthalapuranam in Tamil
2. Guide Book in English and Hindi.

1. MONTHLY FESTIVALS - KARTHIGAI DAYS

Street Procession of Sri Subramania (Karthigeyam) on the Peacock Vaahanam between 8 PM and 9 PM.

2. PAKCHA FESTIVAL - PRATHOSHAM

Taking Lord Ramanathaswamy on the Rishaba Vaahanam around the third corridor between 5 PM and 6 PM.

3. WEEKLY FESTIVALS - FRIDAYS

Taking Goddess Sri Parvathavardhini around the third corridor after 8.00 p.m. in Golden Palanquin.

The Panchamoorthy Utsavam will be held on the following days

4. SPECIAL FESTIVALS

(A) Sankaranthi Thai (Pushya) First day.

(B) Chithirai - Tamil New Year Day the First day of Chithirai.

(C) Maha Krithigai (Thirukkarthigai day)

(D) Theppotsavam - Departure of Panchamoorthy on Thai Paurnami day.

(E) Utsavam for Sri Rama on Vaikunda Ekadashi day and Sri Rama Navami Day.

(F) Sri Kodhandaramar will be arriving in the Agni Theertham on Garuda Vaahanam on Adi Amavasai Day and

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The Devasthanam provides Rest Houses with all modern facilities for the Pilgrims to stay at moderate rates

The rates of rent for the Rest Houses of the Devasthanam are given below:

Sl. No.	Name of the Rest House	Total Beds	Persons Permitted	Rent Per day (24 hrs) in Rs.	Remarks
1.	Ramamandiram Bungalow	6	6	150.00	Rs.5/- Ext. each addl. person: extras limited to 5
2.	Thiruppani Bungalow	4	10	250.00	Rs.5/- Ext. each addl. person; extras limited to 60
3.	Air-Conditioned Rooms in North Car Street (2)	2	4	250.00	Rs.5/- Ext. each addl. person; extras limited to 2
4.	Birla Cottages (4)	2	4	125.00	Rs.5/- Ext. each addl. person; extras limited to 4
5.	Birla Out House (Four Rooms with single bed)	1	2	30.00	(Toilet & Bathrooms common)
6.	Vivekananda House Rooms with single Bed (4)	1	2	30.00	

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7.	*Vivekananda House Rooms with double bed (18)*	2	4	50.00	For 4 Persons only
8.	Birla rest house	2	4	50.00	For 4 Persons only
9.	a) Cottages on the Northern side (14)	2	4	75.00	Rs.5/- Ext. each addl. person; extras limited to 6
	b) Cottage on the Northern side (4)	4	4	100.00	Rs.5/- Ext. each addl. Person; Ext. Ext. 6 persons may stay
10.	Kuzhumani House (1)	4	10	250.00	Rs.5/- Ext. each addl.persons Ext. 30 personsmay stay
11.	Cottages on the Southern side (11)	2	4	75.00	Rs.5/- Ext. each addl.persons Ext. 6 persons may stay
12.	Cottages on the southern Side (1)	4	4	100.00	Rs.5/- Ext. each addl.persons Ext. 6 persons may stay
13.	Anbu Illam	4	4	150.00	Rs.5/- Ext. each addl. persons Ext. 6 persons may stay
14.	Thiruppathi Rest House Rooms with 2 beds (16)	2	4	50.00	For 4 persons only
15.	Damani Rest House (16)	2	4	50.00	For 4 persons only

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Thai Amavasai Day and will give Theertham to the Devotees.

N.B:

1. 20% rent, 20% administrative Expenses, 20% electricity charge and 20% Water charge are included in the above said rates of rent.

2. Bath rooms, toilets, electric fans and other facilities are available in all the rest houses except the room under S.No.5.

3. Bath room and toilet are common in the room under S.No.5.

4. Staying for a day is calculated for 24 hours from the time of checking-in to the time of Checking-out.

5. Rs.20/- should be deposited in advance.

6. If anybody writes to the Devasthanam for a room 15 days in advance, the room will be alloted to him and the same will be intimated to him.

7. There are good hotels for your Catering needs near the rest houses.

8. Room-reservation will be made to those who writes 15 days in advance with an M.O. for Rs.40/- as advance amount to the address given below.

9. Luxury Tax will be Extra.

Joint Commissioner\Executive Officer, SRI RAMANATHA SWAMY TEMPLE, RAMESWARAM.

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Private Choultries other than the rest houses belonging to the temple

1. Mahabeer Dharmasala, near the Railway Station.
2. Ramnad Raja Choultry, near West Tower.
3. Ramakumar Choultry, West Car Street.
4. Thiruppananthal - Kasi Mutt - East Sannithi Street
5. Sri Sringeri Mutt, East Car Street
6. Sri Sankara Mutt, Sannathi Street
7. Dhoodwalla Dharmasala - Kangadhara Beethambara Panda Administration - On the road to the Railway Station.
8. Bansilal Habirchand Dharmasala - West Street
9. Gujarathi Choultry, East Sannathi Street
10. Agalyabai Choultry, East Sannathi Street
11. Ahmedabad Seth Manikchand Govandas Choultry - West Street
12. Raja Sivabux Choultry - West Street
13. Meersakapur Binnami Choultry - Middle Street
14. Bhagwandoss Bakala Choultry, Thittakudi (For Kashmir people)
15. Jammu Choultry, Middle Street, (For Kashmir people)

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16. Bangoor dharmasala choultry, South Car Street.

17. Gujarat Bhavan, Sannathi Street

18. Chahuwala Choultry, Sannathi Street

19. Yajrav Das Dharmasala, Sannathi Street

20. Chirta Kanthiah Dhuruvasalu Choultry, Varthakar Street

21. Karlapadi Shyamala Ammal Choultry, West Street

22. Arya Vaisya Choultry, West Street

23. Reddiar Madam, West Street

24. Nadar Choultry, New Street (For Nadars)

25. Paramakudi Ayyasamy Chettiar Choultry, West Car Street (For Kasukkara Chettiars)

26. Nagarathar Viduthi, South Car Street (For Nagarathars)

27. Madurai, V.S.K. Muthurama Iyer Choultry, East Car Street (For Sourashtra Brahmins)

28. Kusalara Chatram - South Car Street (For Sourashtra Brahmins)

29. Udippi Narasimmha Rao Choultry, North Car Street (For Udippi Brahmins)

30. Kasi Madam, Middle Street (Kongani Brahmins)

31. Javham Wadimadam Middle Street (For Lingayath Devotees)

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RELIGIOUS AND LITERARY WORKS IN WHICH REFERENCE HAS BEEN MADE TO RAMESWARAM AND SETHU

1. Rig Veda
2. Thaittirya Samhita or Krishna Yajur Veda
3. Valmiki Ramayana
4. Adhyatma Ramayana
5. Ananda Ramayana
6. Kamba Ramayana
7. Tulasi Ramayana
8. Agneyapurana
9. Bhagavata Purana
10. Padma Purana
11. Siva Purana
12. Kurma Purana
13. Skanda Purana
14. Markandeya Purana
15. Brahmanda Purana
16. Machha Purana
17. Danu Smriti
18. Kalavaa Smriti
19. Gowtama Smriti
20. Devala Smriti
21. Marichi Smriti
22. Parachara Smriti
23. Thirugnanasambandar Thevaram
24. Appar Thevaram
25. Sekkilar's Periapuranam
26. Arunagirinathar Thiruppugal
27. Thayumanavar Padal

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29. Vedanta Desika's Dayasatakam
30. Venkatadri's Viswagunadarsanam
31. Paranjothi Munivar's Thiruvilaiyadal Puranam
32. Thevaiyula by Chokkanatha Pulavar
33. Sethupuranam by Nirmaba Alagiya Desigar etc.
34. Deyvaganapathy - Thuthi

APPENDIX
RAMESWARAM
GENERAL INFORMATION

1. Rameswaram - Area - 13, 224.22 Acres
2. Temple - Area - 15 Acres
3. Population - 32500 (as per 1991 Census)
4. Location - 10' above Sea-Level
5. Climate:
   a) Summer Heat: Maximum 98
      Minimum 46
   b) Winter Heat: Maximum 30
      Minimum 25
   c) Rainfall: Average 32"
6. Important Festival
   1. Mahasivarathri Festival (February - March)
   2. Ramalinga Prathistai Festival (May - June)
   3. Adi - Thirukalyana Festival (July - August)
   4. Navarathri Festival (September - October)

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7. Languages Spoken — Tamil, English, Hindi, Marathi and Other North Indian Languages.

8. Transportation:
   a) Nearest Airport at Madurai (164 KM)
   b) Railway Station Rameswaram
   c) Bus Stand Rameswaram

9. Railway Routes:
   a) Express - Madras (602 KM) (via) Manamadurai, Trichy, Vilupuram.
   b) Express - Madras (666 KM) (via) Manamadurai, Trichy, Vilupuram.
   c) Passenger - Madras (602 KM) (Via) Manamadurai, Trichy, Villupuram.
   d) Express - Coimbatore (375 KM)
   e) Passengers - Madurai (164 KM) (via) Manamadurai.

10. Buses: Buses from North and Tamil Nadu to Rameswaram. Town Buses are also plying to Dhunshkodi, Pamban, Temple.

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and from Rameswaram Railway Station and Bus Stand.

11.Hospitals:
a) Government General Hospital
Phone: 21233
b) Ayurvedic Hospital run by the Temple.

12.Post Office: Situated at West Street
Phone: 21230

Telegraph Office Middle Street, Phone: 21225

13.Social Welfare Schemes run by the Temple:
a) Karunai Illam (Charity Home)
b) Ayurvedic Hospital
c) Parvathavardhini Amman Girls' Higher Secondary School
d) Library
e) Gosala
f) Thevara School - Benefitted by the Karunai Illam and Hr. Sec. School Children.

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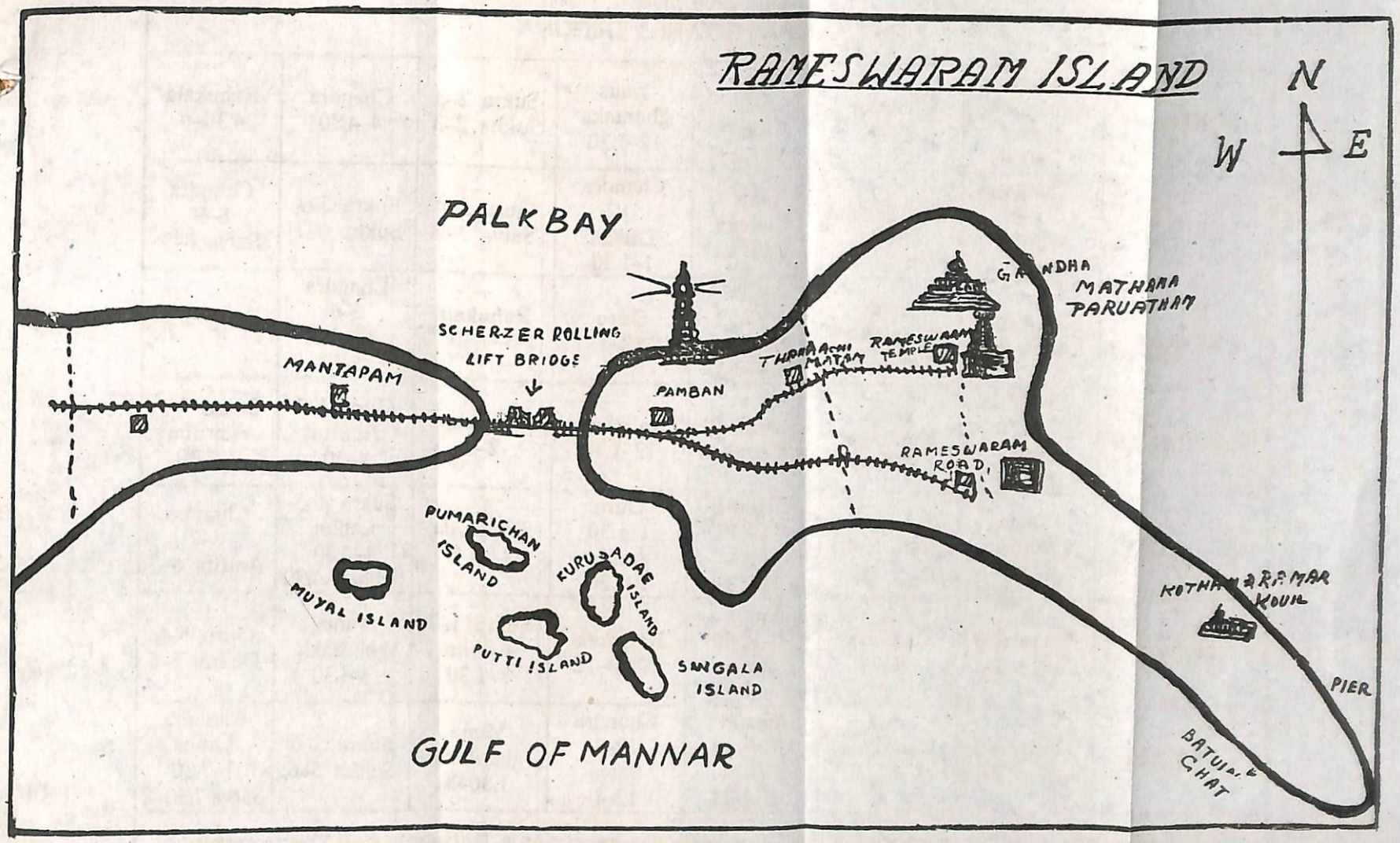

N.B :- Rameswaram Road. R.S. to Dhanushkodi R.S. Old railway line since dismantled not in existence now

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Om. Siva Siva

DAILY HORA : GOWRI & TRIGUNA

SUNDAY	Sukra, Amrita 7–8 Satva 7.30–8	Chandra 9–10	Guru 11–12 Labha 11–12	Yama ghantaka 12–1.30	Sukra 2–3 Sukha 2–3	Chandra 4–4.30	Rahukala 4.30–6
MONDAY	Chandra 6–7 Amrita Satva 6–7	Rahukala 7.30–9	Yama ghantaka 10.30–12	Chandra 1–2 Dhana 1–1.30	Guru 3–4 Satva 3–4	Sukra 5–7 Sukha 6–7	Chandra 8–9 Satva 8–9
TUESDAY	Sukra 8–9 Labha 8–9	Yama ghantaka 9–10.30	Chandra 10.30–12 Sukha 10.30–11	Guru 12–1	Rahukala 3–4.30	Chandra 5–6 Amrita 5–6	Guru 7–8
WEDNESDAY	Chandra 7–7.30 Labha 7–7.30	Yama ghantaka 7.30–9	Guru 9–10 Sukha 9–10	Rahukala 12–1.30	Chandra 2–3	Guru 4–5 Amrita 4–40	Sukra 7–9 Amritha 7–7.30
THURSDAY	Yama ghantaka 6–7.30	Sukra 9–10	Chandra 11–12 Satva 11–12	Guru 1–1.30 Amria 1–1.30	Rahukala 1.30–3	Sukra 4–5 Labha 4–4.30 Satva 4–4.30	Chandra 6–7 Amrita 6–7
FRIDAY	Sukra 6–7 Sukha 6–7	Chandra 8–9	Guru 10–10.30 Satva 10–10.30	Rahukala 10.30–12	Sukra 1–2 Amrita 1–1.30	Yama ghantaka 3–4.30	Guru 5–6 Dhana 5–6
SATURDAY	Guru 7–8 Satva 7.30–8	Rahukala 9–10.30	Sukara 10.30–11 Amrita 10.30–11	Chandra 12–1 Satva 12–1	Yama ghantaka 1.30–3	Sukra 5–6 Sukha 5–6	Chandra Labha 7–7.30 Satva 7.30–8

When you begin a work commence it an auspicious time and not in Rahukala and Yamaghantaka.
Sri Ramanathaswami will bless you.

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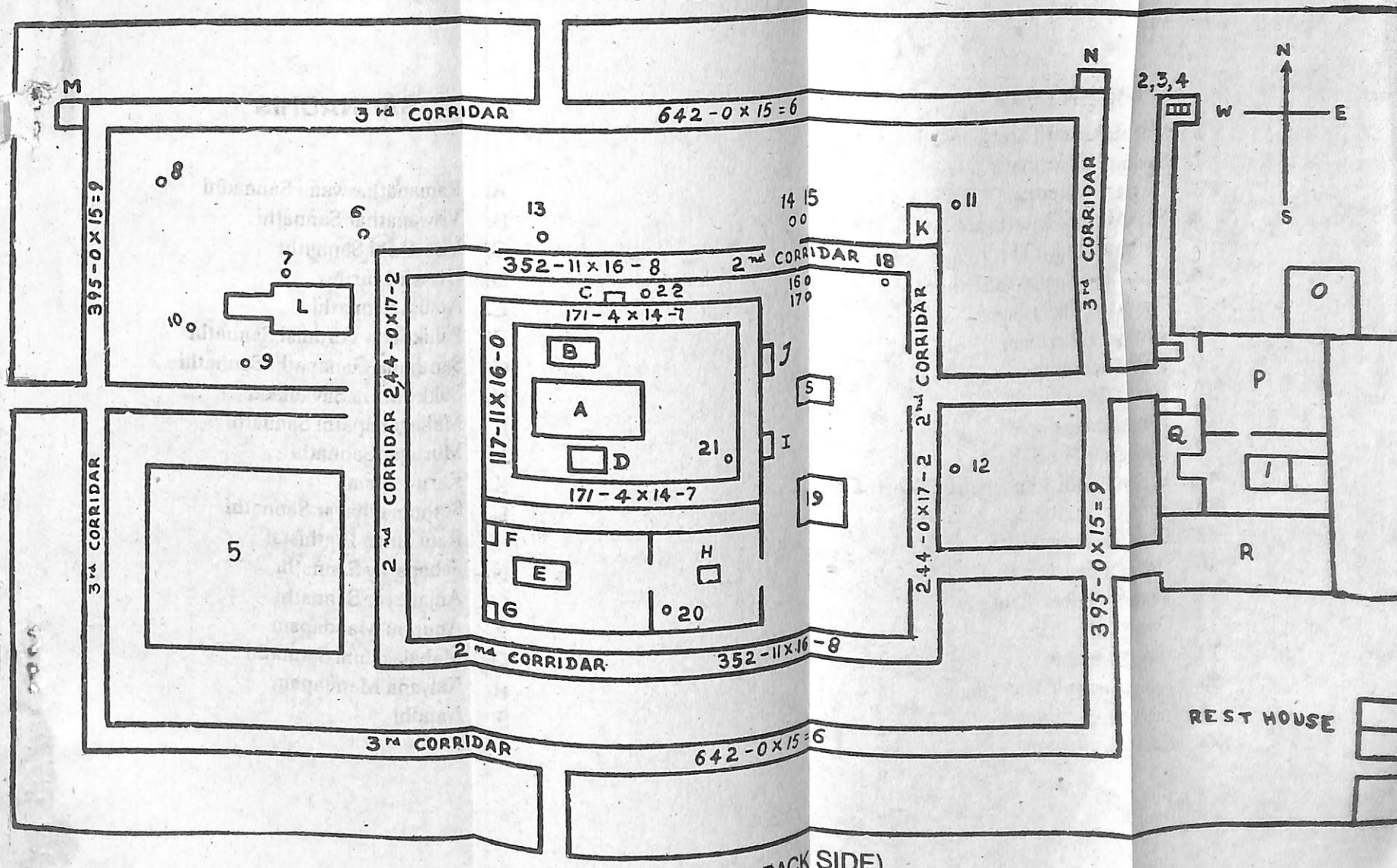
SANNADHIS AND THEERTHAS INSIDE THE RAMESWARAM TEMPLE



(DETAILS ARE IN BACK SIDE)

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THEERTHAS

1. Mahalakshmi Theertham
2. Savithri Theertham
3. Gayatri Theertham
4. Saraswathi Theertham
5. Sethumadhava Theertham
6. Kanthamadhana Theertham
7. Kavatsha Theertham
8. Kavaya Theertham
9. Nala Theertham
10. Neela Theertham
11. Sangu Theertham
12. Chakkara Theertham
13. Brahmahathi Vimochana Theertham
14. Surya Theertham
15. Chandra Theertham
16. Ganga Theertham
17. Yamuna Theertham
18. Gaya Theertham
19. Siva Theertham
20. Sathyamrutha Theertham
21. Sarva Theertham
22. Kodi Theertham

SANNADHIS

A. Ramanathaswami Sannadhi
B. Viswanathar Sannathi
C. Visalakshi Sannathi
D. Utsava Murthy
E. Ambal Sannathi
F. Pallikonda Perumal Sannathi
G. Santhana Ganapathi Sannathi
H. Sukkiravara Savaukkai
I. Mahaganapathi Sannathi
J. Murugar Sannathi
K. Karuvoolam
L. Sethumadhavar Sannathi
M. Ramalinga Prathistai
N. Sabapathy Sannathi
O. Anjaneyar Sannathi
P. Anuppu Mandapam
Q. Mahalakshmi Sannathi
R. Kalyana Mandapam
S. Nandhi

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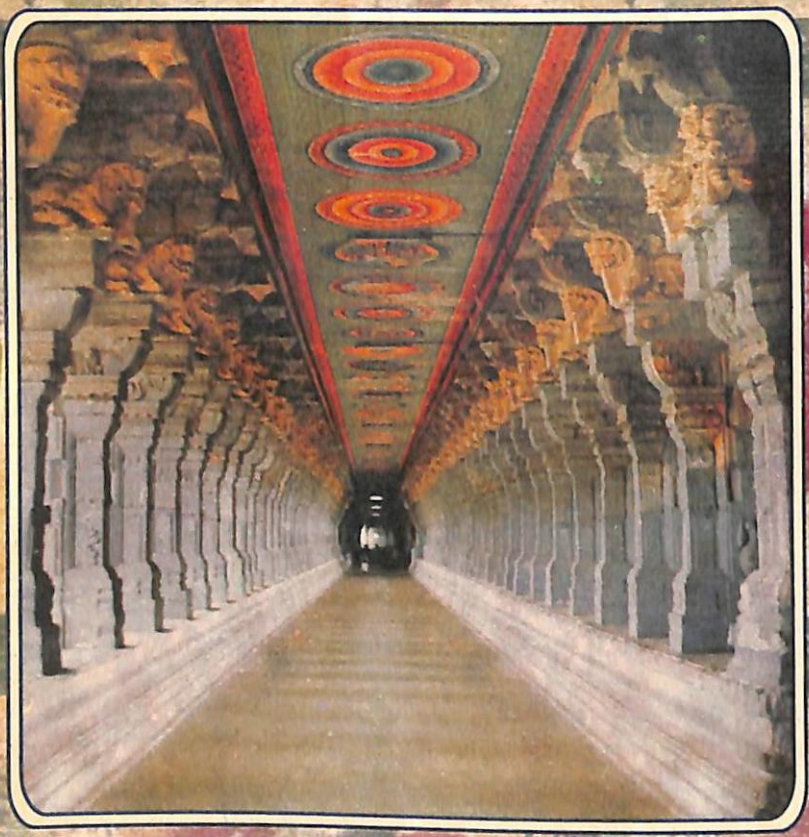

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